Ibn Malik Publications

Sixty Proofs Of Ijma & its Hujjiyah



Taken From Works Of Shaykh Zubair Ali Zai (Rahimaullah)

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Ibn Malik Publications
01/06/2021

Introduction

الحمد لله رب العالمين والصلوة والسلام على خاتم الأنبياء والمرسلين. ورضي الله عن ازواجه وذريته وأصحابه وآله اجمعين. ورحمة الله على من تبعهم باحسان إلى يوم الدين: من ثقات التابعين وأتباع التابعين والمحدثين وهم السلف الصالحين. ونعوذ بالله من شرور المبتدعين الضالين المضلين. أما بعد:

This basic belief of Ahlul-Hadeeth, ie Ahl-e-Sunnah, is the belief and practice that after the Holy Quran and the Hadith of the Prophet, the consensus of the Ummah (consensus of Muslims of the correct belief) is the argument and the Shari'ah argument. Therefore, some proofs and traces of its authenticity are presented by the Salaf-e-Saliheen. Also, the definition and meaning of the gathering is clearly stated in the beginning.
Definition and Meaning of Consensus: Consensus on an issue or belief is called consensus in the dictionary. For example, see Al-Qaamoos Al-Muhait (p. 917b), Al-Muajam Al-Wasit (1/135) and Al-Qaamoos Al-Wahid (p. 280).

Muhammad Murtaza Zubeidi Hanafi has written“ **" والاجماع أي اجماع الأمة: الاتفاق ...** :and the consensus, that is, the consensus of the ummah: Consensus (Taj-ul-Arus, vol. 11, p. 75)
In the same way, Ijma means to agree, to unite and to have a firm intention.
See Surah Yusuf (15) Misbah-ul-Laghat (p. 122) and general books of dictionary.
Shaykh al-Islam Hafiz Ibn Taymiyyah (may Allaah have mercy on him) said:

الحمد الله۔معنی الاجماع: أن تجتمع علماء المسلمين علٰى حكم من الأحكام ۔ و اذا ثبت اجماع الأمة علٰى حكم من الأحكم لم يكن لأحد أن يخرج عن اجماعهم فإن الأمة لا تجتمع علٰى ضلالة ولكن كثير من المسائل يظن بعض الناس فيها اجماعاً ولا يكون الأمر كذلك، بل يكون القول الآخر أرجح في الكتاب والسنة"

Praise be to Allah. Consensus means that the scholars of the Muslims should gather on one of the rulings, and when the consensus of the ummah is proved on one of the rulings, it is permissible for someone to go beyond the consensus of the scholars, because the ummah cannot be gathered on error. But in many cases, some people think that there is consensus, although there is no consensus among them, but (contrary to it) the second view is more prevalent in the Qur'an and Sunnah.
(Fatawa al-Kubra vol. 1 p. 484, Total Fatawa vol. 20 p. 10)

The Ummah refers to the true believers of the Muslim Ummah, the Ahl as-Sunnah, the scholars and the people, and the people follow their own scholars. Therefore, the consensus of the scholars includes the consensus of the people.

There are three types of consensus:
:1Which is proved by a clear text, for example, the Messenger of God is the last prophet.
:2Which is inferred from the text, for example, the unique narration of a weak narrator is weak and unpopular.
:3Which is proved by the Ijtihad of the scholars, for example:
(1)There are five conditions of a saheeh hadeeth and one of them is that it should not be rare.
(2)Laughing out loud in prayers breaks the prayers.
(3)Giving azan in the ear of a newborn.
(4)Saying Jahri Takbirs by the Imam and saying Sri Takbirs by the followers. These are the three types of argument, and after this introduction, some of the arguments for the consensus of the ummah and the works of the Salaf-e-Saliheen are presented:

1st Proof

Allah Almighty said:

(ومن يشاقق الرسول من بعد ماتبين له الهدى ويتبع غير سبيل المومنين نوله ما تولى و نصله جهنم وساءت مصيراً)

And whoever disobeys the Messenger after the guidance has become clear to him, and leaves the path of the believers and follows another path, then wherever he turns, we turn him to that side and We will cast him into Hell, and worst indeed is that destination. (Al-Nisa: 15)

In his commentary on this verse, Abu Abdullah Muhammad ibn Ahmad ibn Abi Bakr ibn Farah al-Qurtubi (d. 671 AH) said:

" قال العلماء في قوله ... دليل على صحة القول بالاجماع"

The scholars said that there is evidence in this that the statement of consensus is correct (Tafsir Qurtubi: Al-Jami 'L Ahkam Al-Quran 5/386, second edition 1/972)

It is written by Abu Ishaq Ibrahim ibn Musa ibn Muhammad al-Shati (d. 790 AH) .

ثم إن عامة العلماء استدلوا بها على كون الإجماع وأن مخالفه عاص وعلى أن الابتداع في الدين مذموم"،

Then the common scholars argued from this verse that consensus is an argument and its opponent is a sinner and also argued that innovation in religion is evil.
(Al-Mawafqat 4/38, Chapter Four in General and Special: Third Issue / Research of Mashhoor Hassan)

Burhanuddin Ibrahim bin Umar Al-Baqa'i (d. 885 AH) wrote in his commentary on this verse:

" وهذه الآية دالة على أن الاجماع حجة ".

And this verse proves that consensus is an argument. (Durar systems in proportion to the verses and the surahs vol. 2 p. 318)

The Hanafi jurist Abu al-Laith Nasr ibn Muhammad ibn Ibrahim al-Samar al-Qandi (d. 375 AH) wrote in his commentary on the above verse:

" و في الآية دليل : أن الإجماع حجة لأن من خالف الإجماع فقد خالف سبيل المؤمنين"،

And there is evidence in the verse that consensus is an argument, because whoever opposes consensus opposes the way of the believers. (Tafsir Samarkandi / Bahr al-Uloom 1 / 386-388)

Qazi Abdullah ibn Umar al-Baydawi (d. 791 AH) said in the interpretation of this verse:

"والآية تدل على حرمة مخالفة الاجماع ..."

And the verse indicates that it is haraam to oppose consensus (Anwar-ul-Tanzil and Israr-ul-Tanzil / Elliptical Interpretation 1/243)
For more details see Tafseer Ibn Katheer (1/568, 2nd edition 2 / 365-366) etc.

2nd Proof

The Messenger of Allah said:

(لا يجمع الله أمتى علىٰ ضلالة أبدا. ويدالله على الجماعة.)

Allah will never gather my ummah in error and Allah's hand is on the congregation. (Al-Mustadrik ll-Hakim 1/116 AH 399 authentic document)

The chain of transmission of this hadith is as follows:

"حدثنا أبو بكر محمد بن أحمد بن بالوية: ثنا موسى بن هارون: ثنا العباس بن عبد العظيم: ثنا عبد الرزاق: ثنا إبراهيم بن ميمون العدني- وكان يسمى قريش اليمن وكان من العابدين المجتهدين. قال قلت لأبي جعفر: والله لقد حدثنى ابن طاوس عن أبيه قال: سمعت ابن عباس يقول: قال رسول الله ﷺ

(Ithaaf al-Mahrah Ibn Hajar 7/7848, Al-Mustadrik: 399, Manuscript Manuscript, vol. 1, p. 50 [49])

Now the authenticity of the narrators of this certificate is offered:

1) Abu Bakr Muhammad ibn Ahmad ibn Balwiyah al-Jalab al-Nishapuri (died 340 AH) (Al-Mustadrik 1/53 H 173)
   Both Hakim and Dhahabi confirmed the hadith narrated by Ibn Balwiyah. (Al-Mustadrik 2 / 240-241 H 2946)
   And Dhahabi said

   "من أعيان المحدثين والرؤساء ببلده"

   He was one of the great narrators and one of the chiefs of his city (Neshapur). (History of Islam 25/194) And said

   "الإمام المفيد الرئيس..."

   (Seer A'lam Al-Nubla 15/419)

2: Abu Imran Musa ibn Harun ibn Abdullah ibn Marwan al-Bazzaz Ahmal (d. 294 AH)
Khatib Baghdadi said:

وكان ثقة عالماً حافظًا."

Ibn al-Manadi said:

" كان أحد المشهورين بالحفظ والثقة و معرفة الرجال"

(History of Baghdad 13 / 50-51 T 7019)
Hafiz Dhahabi said:

الإمام الحافظ الكبير الحجة الناقد، محدث العراق"

(Seer A'lam Al-Nubla 12/116)

3: Abu al-Fadl Abbas ibn Abdul Azim ibn Ismail al-Anbari al-Basri (died 240 AH)
Hafiz Ibn Hajar Al-Asqalani said:**"ثقة حافظ،"** (Ceremony of Civilization: 3176)
Hafiz Dhahabi said: **"الحافظ الحجة الإمام"** (Seer A'lam Al-Nubla '12/302)
Imam Nisa'i said:**"ثقة مامون، صاحب حديث"** (Tasmiyat Mashaykh Al-Nisa'i: 125).

4: Abu Bakr Abdul Razzaq Ibn Hammam Ibn Nafi 'Al-Humairi Al-Sana'ani Al-Yamani (died. 211 AH)
According to the majority of muhaddithin, you are trustworthy, authentic, authentic and beauty of Hadith.

See my book Research Articles (Vol. 1, p. 404 - 416)
Warning: Muhammad ibn Ahmad ibn Hammad al-Dulabi has narrated from Abbas ibn Abdul Azim with his chain of transmission that he said about (Imam) Abdul Razzaq:
"والله الذي لا إله إلا هوإن عبد الرزاق كذاب، و محمد بن عمر الواقدي أصدق منه."
(Kitab al-Da'fa 'al-Kabeer il-Aqeeli vol. 3 p. 109, second edition 3/859, third edition 4/47)
This narration is not proven by Abbas ibn Abd al-Azeem, because its narrator is weak in the eyes of the Dulabi community of muhaddithin, and some modern students have tried in vain to prove it.
The following are the inquiries of the narrators about Ibn Hammad Al-Dulabi (Hanafi) of the Book of Al-Kina:
(1): Imam Ibn Udai said: Ibn Hammad is accused of what he says about Naeem (Ibn Hammad), because he was very mature among the people of opinion.
(History of Damascus Laban Asakar 54/25 authentic document, research articles vol. 1 p. 453)
(2) Ibn Yunus al-Masri said:
"وكان من أهل صنعة الحديث، حسن التصنيف، وله بالحديث معرفة. وكان يضعف"
(History of Damascus 51/31 and authentic chain)
:(3)Hafiz Dhahabi has mentioned it in Diwan-e-Da'fa and Wal-Motrokin. (J2 pp. 277-3566)
See also al-Mughni fih al-Za'anaa '(2/259 to 5256).
Imam Dar qatani's statement in this regard is unclear. In the questions,
"تكلموا فيه، ما تبين من أمره إلا خير"
is hidden, while Hafiz Dhahabi has written the words
"تكلموا فيه لما تبين من أمره الأخير".
These two references are contradictory and omitted, and the debate is weak in the eyes of the majority.
The following narrators have narrated the narrations of Abbas bin Abdul Azeem from Abdul Razzaq as authentic and beautiful.

(1): Ibn Khazeema (Sahih Ibn Khazeema: 1964, as narrated)
(2): Ibn Habban (Al-Ihsaan: 509, 4032/4043)
(3): Tirmidhi (Sunan Tirmidhi: 3333 and said: This hadith is beautiful and strange)
(4): Abu Naeem Al-Isbahani (Al-Musnad Al-Mushtaqrj Ali Sahih Muslim 3/387 H 3022 as narrated)
See also Al-Mustadrik (1/428 H 1561).
Apart from arguing from the Aqeeli narration, no narrator has said that Abbas ibn Abdul Azim's hearing from Abdul Razzaq is after mixing, so according to the above corrections, Abbas ibn Abdul Azim's hearing from Abdul Razzaq is before mixing.

5: Ibrahim ibn Maimun al-Adani al-Sana'ani and Al-Zatah Bedi, may Allah have mercy on them
Trustworthiness (Taqreeb Al-Tehzeeb: 262)
Trustworthiness of Ibn Mu'in and others.
6: Abu Muhammad Abdullah bin Taus bin Kaysan Al-Yamani (may Allah have mercy on him)
Trustworthiness of Fazil Abid. (Taqreeb Al-Tehzeeb: 3397)
7: Taus ibn Kaysan, may Allah have mercy on him
Trustworthy jurist Fazil. (Taqreeb Al-Tehzeeb: 3009)
8: Syedna Abdullah bin Abbas, the famous Companion

It has been proved that this chain of transmission is correct and Hakim Neshapuri has mentioned it in these hadiths which prove that consensus is an argument. (See Al-Mustadrik 1/113 H 386)

3rd Proof

It is narrated on the authority of 'Abdullah ibn' Umar that the Messenger of Allah, may Allah bless him and grant him peace, said:

((لن تجتمع امتي على الضلالة أبدًا فعليكم بالجماعة فان يدالله على الجماعة.))

My Ummah will never gather on error, so you must hold majority (Ijmaa), as Allah is on the back of majority. (The Great Dictionary of Tabarani 12/447 H 13623)

The chain of transmission of this hadith is as follows:

The hadith of Abdullah ibn Ahmad: The hadith of Muhammad ibn Abi Bakr al-Muqaddami: Sana Mu'tamar ibn Sulayman on the authority of Marzuq Mawli aal-Talhah on the authority of Amr ibn Dinar on the authority of Ibn Umar ... (Al-Mujam al-Kabir: 13623). The authenticity of this hadith is good for self and true for others, and the narrators are briefly mentioned below.

1: Abdullah ibn Ahmad ibn Hanbal (may Allah have mercy on him) (died 290 AH) Trustworthiness (Taqreeb Al-Tehzeeb: 3205}

2: Muhammad ibn Abi Bakr ibn Ali ibn Ata ibn Muqaddam al-Muqaddami al-Basri (may Allah have mercy on him) (died 234 AH)
Trustworthiness (Taqreeb Al-Tehzeeb: 5761)

3: Mu'tamar bin Sulaiman bin Tarkhan Nathi Al-Taymi Al-Basri (may Allah have mercy on him) (died 187 AH)
Trustworthiness (Taqreeb Al-Tehzeeb: 6785)

4: Abu Bakr Marzooq Mawla Aal-Talha Al-Basri Al-Bahli (may Allah have mercy on him)
True (Taqreeb Al-Tehzeeb: 6555)

Trusworthiness of Abu Zaraa Al-Raazi (Kitaab-ul-Jarah wal Taadeel 8/264)
The trustworthiness of the majority is good hadith.

5: Abu Amr ibn Dinar al-Makki al-Athar (may Allah have mercy on him) (died 126 AH)
Trustworthiness (Taqreeb Al-Tehzeeb: 5024)

6: Syedna Abdullah bin Umar, may Allah be pleased with him
This hadeeth is Correct because of its previous witness (sentence no. 2) and is good for others.

Praise be to Allaah. Shaykh al-Albaani himself has called this hadeeth

"و هذا إسناد صحيح رجاله ثقات ..."

(See Al-Sunnah Ibn Abi Asim Tahaqiq Al-Albani 1/40 H 80)

4th Proof

It is narrated on the authority of Imam Sharih bin Al-Harith Al-Qazi (may Allah have mercy on him) that Umar bin Al-Khattab (may Allah be pleased with him) wrote (Order) to him:

(1) When something (evidence) comes to you from the Book of Allah, judge according to it and do not pay attention to people.

(2) Then, if it is not found in the Book of Allah, then judge according to the Sunnah (Hadith) of the Messenger of Allah.

(3) If it is not found in the Book of Allah and the Sunnah of the Messenger of Allah, then see what is the consensus of the people, then take it.

(4) If you do not find the Book of Allah and the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him) and no one has spoken about it before you, then choose between the two:

Either do ijtihad and decide or step back and delay the decision and I think the delay is better for you.
(Author Ibn Abi Shaybah 7/240 H 22980 and authenticity is good, Al-Mukhtara 1/238 H 134)

The evidence for this tradition is as follows.
"We narrate the story of Ali ibn Mashar from Shaybani on the authority of Shaabi on the authority of"...
The research of the narrators is as follows:
1: Ali ibn Mashar al-Kufi (may Allah have mercy on him) (died 189 AH)
"He was a jurist, a trustworthy narrator." (Al-Kashif lil-Dhahabi 2/337 t 3962)

2: Abu Ishaq Sulaiman bin Abi Sulaiman Al-Shaybani Al-Kufi (may Allah have mercy on him) (died 141 AH)
Trustworthy (Taqreeb al-Tahdhib: 2568)

3: Amir ibn Sharaheel al-Shi'i (may Allah have mercy on him) (died 104 AH)
The trustworthy famous jurist Fazil (Taqreeb al-Tahdhib: 3092)

4: Shar'a Ibn Al-Harith Al-Qazi (may Allah have mercy on him) (died 78 AH)
"From ages trustworthy and say: from the companions" (Taqreeb al-Tahdhib: 2774)

5: Syedina Umar bin Al-Khattab, may Allah be pleased with him, the Righteous Caliph

The Prophet (peace and blessings of Allaah be upon him) said: Hold fast to the Sunnah of me and the Rightly Guided Caliphs of the Mahdieen. (Abu Dawud: 4607 and authenticity is good and Sahih Al-Tirmidhi: 2676, Azwa Al-Masabih Urdu 1 p. 221)

5th Proof

Sayyidna Abu Mas'ud Aqaba bin Umar and Al-Ansari (may Allah be pleased with him) while advising a follower said:

"أوصيك بتقوى الله و لزوم الجماعة فإن الله عزوجل لم يكن ليجمع أمة محمد ﷺ على ضلالة ... ",

I order you to hold fear of Allah and consensus of the majority because Allah Almighty will never gather the Ummah of Muhammad (PBUH) on error.

(The Book of Knowledge and History by Imam Yaqoub bin Sufyan Al-Farisi, vol. 3, p. 244-245 Its chain of transmission is good, clarified, or the chief of the collection and separation by narrator 1/450, al-Faqih and al-muttafiqah 1/167)

The evidence for this tradition is as follows.

حدثنا سعيد بن منصور : حدثنا أبو معاوية قال : ثنا أبو إسحاق الشيباني عن يسير بن عمرو عن أبي" مسعود الأنصاري ..."

The following is a brief summary of the narrators of this paused narration:

1: Saeed bin Mansour bin Shaab al-Khurasani al-Makki, Rahm Allah (died 228 A.H.)

"ثقة مصنف وكان لا يرجع عما في كتابه لشدة وثوقه به"

(Taqreeb al-Tahdheeb 2399)

2: Abu Mu`awia Muhammad ibn Khazim Al-Zarir Al-Kufi (died 195 A.H.)

وثقه الجمهور وهو صحيح الحديث إذا صرح بالسماع فيما روى عن الأعمش وحسن الحديث إذا روى عن غيره إذا صرح بالسماع۔

The majority declared him trustworthy and he is a saheeh hadeeth in the narration from Aamash, provided he narrates the hearing, and he is a good narrator from others, provided he narrates the hearing.

Ibn Saad said:

"وكان ثقة كثير الحديث، يدلّس وكان مرجئًا"

(Al-Tabaqat al-Kubra 6/392)

Benefit: One of the narrations of this concept has been narrated by Imam Tabarani from the chain of transmission of "Muhammad ibn Abdus ibn Kamil: Sana Ali ibn al-Ja'd: Sana Shaba'at an-Sulaiman al-Shaybani". (Al-Mujam al-Kabir 17/240 H 666 and authentic chain)

3: Abu Ishaq al-Shaybani, may Allah have mercy on him trustworthy. (See the same article, sentence number 4/2)

4: Yasir bin Amr May Allah be pleased with him (died 85 AH)

وله رؤية.

(Taqreeb Al-Tahdhib: 7808)

That is, they were companions May Allah be pleased with them

5: Syedna Abu Mas'ud Aqaba bin Umar and Al-Ansari, may Allah be pleased with him, famous companions.

This narration has been mentioned by Khatib Baghdadi in “Al-Kalam fi Asal al-Thalis min Usul al-Fiqh wa-huwa Ijmaa al-Mujtahidin.”
See Al-Faqih wa Al-Mutafiqah (1/154, p. 167).

There is another chain of transmission of this narration in Mustadrak al-Hakim (4 / 506-507 H 8545), which has been accepted by both Hakim and Dhahi on the condition of Muslim.

6th Proof

Abdullah bin Masood (may Allah be pleased with him) said:

"فما رأى المسلمون حسنًا فهو عند الله حسن و ما رأوا سيئًا فهو عند الله سی"

So what the Muslims think is good is good in the sight of Allah, and what they think is bad is bad in the sight of Allah.

(Musnad Ahmad 1/379 H 3600 authenticity good, and Sahih Al-Hakim and Wafiqa Al-Zahabi 3 / 78-79 H 4465)

The chain of transmission of this narration is as follows.

"حدثنا أبو بكر: حدثنا عاصم عن زر بن حبيش عن عبد الله بن مسعود"
The following is a brief summary of the narrators of this hadith:
1: Qari Abu Bakr bin Ayyash (may Allah have mercy on him)
True Hassan Al-Hadith and the trusted by the majority. (See Noor-ul-Ainin p. 168-170)

2: Qari Asim bin Abi Al-Najud (may Allah have mercy on him)
True Hassan Hadith and the trusted by the majority

3: Zar bin Habish (may Allah have mercy on him)

“ثقة جليل مخضرم”

(Taqreeb Al-Tahdhib: 2008)

4: Syedna Abdullah bin Masood, may Allah be pleased with him, is a famous companion
There are other evidences of this tradition and two of them have been mentioned by Khatib Baghdadi in the chapter on consensus. (Al-Faqih and Al-Mutafiqah 1 / 166-168)

Hafiz Haithami has also mentioned it in "Bab Fi Al-Ijmaa" (Majma 'Al-Zawaid 1/177-178).
It is narrated that Abdullah bin Masood (may Allah be pleased with him) said: One should decide according to the Book of Allah and if it is not found in the Book of Allah, then one should decide according to the Sunnah of the Prophet (peace and blessings of Allah be upon him). If not, then the decision should be made according to the decision of the righteous, and if it is not found in all three, then Ijtihad should be done.
(Sunan Nisa'i 8/230 AH 5399, Darmi: 172, Bayhaqi 10/115)

In this narration, Abu Mu'awiyah is not unique and A'mash is Mudallis So evidence is week but in Sunan-e-Darmi (171) and Al-Muajim Al-Kabeer lltibrani (9/210 H 8921 and Evidence is good) etc there are evidences of this, Imam Nisa'i said about this narration: "This hadith is very strong" and by writing the chapter "Al-Hukm Baatfaq Ahl-ul-Ilm" on it, he proved that consensus is an argument.

7th Proof

It is narrated in a hadith that the Prophet (peace and blessings of Allaah be upon him) said:
The heart of a Muslim never betrays three qualities.
(1) The deeds for pure Allah
(2) Goodwill for the rulers
(3) And hold fast to the congregation, for their invitation (du'a) surrounds those who are far away
(Musnad Ahmad 5/183 H 21590 on the authority of Zayd ibn Thabit (may Allah be pleased with him) and the authentic document, Azwa al-Masabih Urdu vol. 1 p. 293 H 228-229)
Imam Abu Abdullah Muhammad ibn Idris al-Shafi'i (may Allah have mercy on him) said in his commentary on the hadeeth of this meaning:

"وأمر رسول الله بلزوم جماعة المسلمين مما يحتج به في أن اجماع المسلمين - إن شاء الله - لازم."

And the command of the Messenger of Allah (pbuh) to hold the congregation of Muslims obligatory is one of the arguments that, insha'Allah, the consensus of the Muslims is obligatory. (Kitab al-Risalah, p. 403, phrase: 1105)

8th Proof

Umar ibn al-Khattab (may Allah be pleased with him) while delivering the sermon said: I heard the Messenger of Allah (may peace be upon him) delivering the sermon. He said:

(("فمن أحب منكم بحبحة الجنة فليلزم الجماعة فإن الشيطان مع الواحد و هو من الاثنين أبعد."))

Whoever of you chooses the best and most extensive Paradise, let him hold fast to the congregation, for with one is the devil, and he (in comparison to him) is far away from the two.
(Al-Sunan al-Kubra l-Nisa'i 5/388 H 9222 and its evidence is correct)
Imam Shafi'i (may Allah have mercy on him) has argued by quoting the narration of this concept under the authority of consensus. (See Kitab al-Risala, p. 474, phrase: 1315)

9th Proof

And Allaah says:

(وكذلك جعلنكم أمة وسطًا لتكونوا شهدآء على الناسِ)

and in this way, we made you a nation of the middle so you can be witnessed on people. (Surat al-Baqara: 143)
In interpreting this verse, Abu Hayyan Muhammad ibn Yusuf al-Andalusi (died 745 AH) said:

"وقيل: معناه ليكون اجماعكم حجة"

and it is said "the meaning of this your consensus would be an argument. (Al-Bahr Al-Muheet vol 1 p. 595)

Imam Bukhari has written after the above verse:

"وما أمر النبي ﷺ بلزوم الجماعة وهم أهل العلم"

(Sahi Bukhari 2/1092 before H 7349, Fath-ul-Bari 13/316)
Ahl al-Ilm means the scholars of Ahl al-Sunnah wal-Jama'ah. (Fath al-Bari 13/316)
Kirmani said:

"مقتضى الأمر بلزوم الجماعة أنه يلزم المكلف متابعة ما أجمع عليه المجتهدون وهم المراد بقوله: وهم أهل العلم . و الآية التي ترجم بها احتج بها أهل الأصول لكون الإجماع حجة ..."

The requirement of the ruling that the congregation is obligatory is as follows: It is obligatory on (every) obligee to follow the consensus of the mujtahids, and this is what the scholars say. From the verse mentioned by Imam Bukhari in the translation of the chapter, Ehl-ul-Usool has argued for the argument of consensus. (Fatah al-Bari 13 / 317-316)

10th Proof

It is narrated on the authority of Al-Harith Al-Ash'ari (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said:

((فإنه من فارق الجماعة قيد شبر فقد خلع ربقة الاسلام من عنقه إلا أن يرجع.))

He threw the shackles of Islam off his neck, except that he should return.
(Sunan al-Tirmidhi: 2863 and said:

"هذا حديث حسن صحيح غريب"

and the authentic chain of transmission, Ashri'a ll-ajri 1/287 H 7 and authentic chain, second volume p. 8, Azwa-ul-Masabeeh Urdu vol. 1 p.248)

This hadith proves that consensus is a shar'i argument.

11th Proof

It is stated in a hadith that it is permissible to kill three men.
(1) Killer
(2) Married adulterer
(3) and **"والتارك لدينه المفارق للجماعة"**
(Sahih Muslim: 1676, Tarqim Dar Al-Salam: 4375 and Lafz Lah, Sahih Al-Bukhari: 6878)
In the interpretation of this hadith, Hafiz Ibn Hajar Al-Asqalani has written:

"و مخالف الاجماع داخل في مفارق الجماعة"

And the opposite of ijma 'is included in the meaning of mafariq al-jama'ah (in the meaning). (Fatah al-Bari vol. 12 p. 204)

12th Proof

It has been narrated in a hadith that the Prophet (peace and blessings of Allaah be upon him) said: A sect of my ummah will always prevail over the truth. (Sahih Muslim H 1920, Tarqim Dar-ul-Salam: 4950) In his commentary, Allama Nawawi has written:

"وفيه دليل لكون الاجماع حجة وهو أصح ما يستدل به من الحديث"

And there is evidence that there is consensus in it, and (according to Nawi) this is the most correct evidence to prove consensus among the hadiths. (Sharh Sahih Muslim, Text Version Volume 2 Page 143)

13th Proof

Saeed bin Jamhan (Saduq Hasan Al-Hadith Tabi'i) (may Allah have mercy on him) said to Abdullah bin Abi Ufa (may Allah be pleased with him): The Sultan (ruler) oppresses the people and he does what he does? Abdullah ibn Abi Ufa'i (may Allah be pleased with him) shook his hand vigorously and said:

"ويحك يا ابن جمهان! عليك بالسواد الأعظم، عليك بالسواد الأعظم، إن كان السلطان يسمع منك فأته في بيته فأخبره بما تعلم فإن قبل لك و إلا فدعه فإنك لست بأعلم منه."

Woe unto thee, O Ibn Jamhan! Hold fast to the great taste, if the Sultan (Muslim ruler) listens to you, go to his house and tell him what you know, then if he agrees (it is better) and otherwise leave him, because you Don't know more than that. (Musnad Ahmad Z 4 p. 383- 384 H 19415, its evidence is correct in itself)

In this hadith, savada-e-azam means the consensus of Muslims.

14th Proof

The famous trustworthy and Tabi'i Imam Umar bin Abdul Aziz Al-Umawi (may Allah have mercy on him) wrote (Order) all around (during his caliphate):

"ليقضى كل قوم بما اجتمع عليه فقهاؤهم"

Every group decide according to the consensus of their scholars. (Sunan Darmi Tahqiq Hussain Saleem Asad vol. 1 p. 489 H 652 authentic evidence, second edition: 634, Hamid al-Taweel Sarh Bi-Sama'a Ind-Al-Darmi)

It was proved that Umar bin Abdul Aziz (may Allah have mercy on him) considered the gathering as an argument.

15th Proof

The Imam of Madinah, Abu Abdullah Malik ibn Anas ibn Malik ibn Abi Amir ibn Umar al-Ashabi al-Faqih al-Muhaddith (died 179 AH) argued by consensus in several places in his famous book Muwatta Imam Malik.

For example, Imam Malik said:

"الأمر المجتمع عليه عندنا أن المسلم إذا أرسل كلب المجوسي الضاري فصاد أو قتل، إنه إذا كان معلّمًا فأكل ذلك الصيد حلال لا بأس به و إن لم يذكه المسلم ..."

We have a consensus that when a Muslim sends a hunting dog of a Magus (after reciting Bismillah for hunting) to a prey, then he hunts or kills (the prey), Although the Muslims could not slaughter him. (Al-Mawta, narrated by Yahya 2/494 under H 1091)

And he said:

"الأمر عندنا الذي لا اختلاف فيه. أنه لا يكره الاعتكاف في كل مسجد يجمّع فيه."

We do not disagree that there is no retreat in every mosque where Jumu'ah is held, There is no unlikeness of I'tikaaf in it. (Al-Mawtah narrated by Yahya 1/313 under H 702)

Eloquent warning: It has been narrated that there is no I'tikaaf except for three mosques, but this narration is weak according to the principles of hadith. (See my book Tawdeeh al-Hakam vol. 2 p. 147)

There are many other references in Al-Amr Al-Mujtamah etc. in Muwatta Imam Malik, so it was proved that Imam Malik (may Allah have mercy on him) considered consensus as an argument.

16th Proof

Imam Abu Abdullah Muhammad ibn Idris al-Shafi'i (may Allah have mercy on him) said: The original (evidence) is the Qur'an or Sunnah (hadeeth), and if it is not (in them), then there is qiyas (ijtihad) on both of them. If the hadeeth is connected (with the chain of transmission) and the chain of transmission is correct, then it is Sunnah and the consensus is greater than the news alone.

(Adab al-Shafi'i wa Manaqiba Ibn Abi Hatim 177-178, and evidance is correct, Hadith: 79 p. 57)

Imam Shafi'i said:

"والعلم طبقات شتى: الأولٰى الكتاب والسنة إذا ثبتت السنة، ثم الثانية الاجماع فيما ليس فيه كتاب ولا سنة، والثالثة أن يقول بعض أصحاب النبي ﷺ ولا نعلم له مخالفًا منهم ..."

There are several classes of knowledge: the first is the Qur'an and Sunnah, provided that the Sunnah is proven, and the second is the consensus, in which the Qur'an and Sunnah do not claim to have consensus on matters of difference, despite having knowledge of the issues.

And thirdly, the sayings of some of the Companions of the Prophet (peace and blessings of Allah be upon him) which we do not find contrary to

(Kittab-ul-alam, vol. 7, p. 265, Chapter Fi qat'a Al-Abd)

It was proved that Imam Shafi'i (may Allah have mercy on him) used to consider consensus as an argument after Katam and Sunnah.

See also Kitab al-Risalah (112, 1105, 1309, 1320, 1812-1821) etc.

17th Proof

Imam Ahmad ibn Hanbal (may Allah have mercy on him) was asked about Surah Al-Anfal and Surah Al-Tawbah: Should there be a separation with بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ between the two? He said:

"ينتهى فى القرآن الىٰ ما اجمعوا عليه: اصحاب محمد عليه السلام ۔ لا يزاد فيه ولا ينقص"

The consensus of the Companions of Muhammad (peace be upon him) regarding the Qur'an should be stopped, it should not be increased or decreased. (Issues of Ahmad, narrated by Saleh bin Ahmad, R 274: 216)

It was proved that Imam Ahmad (may Allah have mercy on him) considered consensus as an argument, but he also claimed consensus on a controversial issue (recitation after Imam).

(See the issues of Ahmad, narrated by Abi Dawood 31 verse: "All the people in this (verse) in the prayer")

Benefit: Imam Ibrahim ibn Abi Talib al-Nisa Buri (may Allah have mercy on him) said: I asked Ahmad (ibn Hanbal) about the recitation of the Imam in his cell. So he said: Recite Surah Al-Fatihah.

(History of Nisa Bor for the ruler with less reference to the journey of the announcement of the nobles for the religion 13; 550-551 authentic evidence)

It turned out that the issue of Abi Daudwala (مشاراليه) was abrogatedوالحمد لله .

If someone says that Imam Ahmad said:

"من ادعى الا جماع فهو كاذب، لعل الناس اختلفوا ولم ينبه اليه..."

Whoever seeks consensus is a liar. People may have disagreed and may not have known it. (Al-Muhala, La Bin Jazm, vol.10, p. 422, Mesilah: 2025, Al-Ain)

So, in explaining this, it is said that this opinion is about a person who, despite having knowledge in a dispute, agrees on something in dispute.

Mawla Muhammad Ataullah Hanif Bhujiani (may Allah have mercy on him) said: Jamaat-e-Ahl-e-Hadeeth considers the reasons for the correct consensus and its argument. This statement of Imam Ahmad [ie, whoever claims consensus on a matter is a liar] It was about false claims of consensus.
Which the heretical sects of the time opposed the authentic texts and resorted to them. This is not an opportunity for detail. This is explained in some places in the writings of Hafiz Ibn al-Qayyim and his Shaykh Imam Ibn Taymiyyah.
(Footnote Fatawa of the Scholars of Hadith vol. 12 p. 79 by Yaseer, Hadith: 61 p. 40)
Benefit:
You have read the meaning of Hadiths 'of **''تلزم جماعة المسلمين و إمامهم''** and **,"الجماعة"** Now the meaming of "**و إمامهم**" is as follows:

Imam Ahl as-Sunnah Ahmad ibn Hanbal (may Allaah have mercy on him) said about the hadeeth of Maitatah jahiliah:

Do you know who the Imam is (in this hadith)?
On which all Muslims agree, every man should say that he is the Imam (Caliph), so this is the meaning of this hadith.

(Questions Ibn Hani: 2011, Knowledgeable Articles Vol. 1 p. 403, only by Yaseer)
It was proved that Imam Ahmad ibn Hanbal (may Allah have mercy on him) also considered the consensus of Muslims as an argument.

18th Proof

The famous trustworthy Zahid Abu Nasr Bashar bin Al-Harith bin Abdul Rahman bin Ata bin Hilal Al-Maruzi Al-Baghdadi (may Allah have mercy on him) (died 227 AH) said:

"قد أجمع أهل العلم أن الخفّة في القيامة خير"

The consensus of the scholars is that on the Day of Resurrection (wealth) will be better. (Kitab al-Zuhd al-Kabeer ll-Bayhaqi p. 143 AH 286, authentic document)

It was proved that Imam Bashar Al-Hafi (may Allah have mercy on him) considered consensus as an argument.

19th Proof

Imam Abu Abdullah Muhammad bin Ismail Al-Bukhari (may Allah have mercy on him) also believed in consensus.

20th Proof

Imam Muslim ibn al-Hajjaj al-Nisaburi (d. 261 AH) said:
"According to the above rule (O dear student!) We will collect the hadiths of the Prophet (PBUH) according to your wish. As for those who are disliked by all the scholars of Hadith or most of them like Abdullah bin Masur ... So we will not collect the traditions of such people in our book. (Sahih Muslim p. 5-5, Hadith Hazro: 89 p. 48)
Two things are clear from this passage:
1- Imam Muslim considered consensus as an argument.
2: Imam Muslim used to prefer the majority of narrators in the difference of opinion.
Imam Muslim said in another place:

" ليس كل شي عندي صحيح و ضعته ههنا، إنما وضعت ههنا ما أجمعوا عليه"

I have not listed here everything that is correct in my opinion, but I have listed here what is the consensus of them (the narrators). (Sahih Muslim: 404, Tarqim Dar Al-Salam: 905 Chapter of Tashhad in Prayer)
It was proved that Imam Muslim considered consensus as an argument.

21th Proof

Imam Abu Isa Muhammad ibn Isa al-Tirmidhi (d. 279 AH) said:

"وقد أجمع أهل العلم من أصحاب النبي ﷺ و التابعين و من بعدهم على أن النفساء تد ع الصلٰوة أربعين يومًا إلا أن ترى الطهر قبل ذلك فإنها تغتسل وتصلّي ..."

There is a consensus among the Companions, followers and successors of the Prophet (peace and blessings of Allaah be upon him) that a woman who gives birth to a child should not pray for forty days unless she is cleansed before it, then she should take a bath and pray (Sunan al-Tirmidhi: 139)
There are many more such references to Imam Tirmidhi.

22nd Proof

The famous trustworthy Imam Muhammad ibn Sirin al-Ansari al-Basri (died 110 AH) said:

"أجمعوا على أنه إذا تكلم استأنف و أنا أحب أن يتكلم ويستأنف الصلٰوة"

He agreed that when he spoke (intentionally in the prayer) he would recite it anew (again) and I would like him to recite it (again) if he spoke. (Author Ibn Abi Shaybah vol. 2 p. 196 H 5917 and authentic document)

23th Proof

Imam Abu Hatim Muhammad ibn Idris al-Razi (d. 277 AH) said:

"غير أن أهل الحديث قد اتفقوا علٰى ذلك. واتفاق أهل الحديث علٰى شي يكون حجة"

Except that the Ahlul-Hadeeth (the narrators) have agreed on this and the Ahlul-Hadeeth have agreed on something.
(Kitab al-Marasil Ibn Abi Hatim p. 194, phrase: 703)
It turned out that Abu Hatim al-Razi also considered consensus as an argument.

24th Proof

Imam Abu Hafs Amr bin Ali Al-Falas Al-Seer Fi Rahmatullah (died 249 AH) said about a narrator Abdul Qaddos bin Habib Al-Shami:

"أجمع أهل العلم علٰى ترك حديثه",

There is a consensus among scholars that his hadith is obsolete.
(Kitab al-Jarrah wa al-Tadil Ibn Abi Hatim 6/56 T 295 authentic evidence)

25th Proof

Imam Abu Abdul Rahman Ahmad ibn Shoaib ibn Ali ibn Sanan ibn Bahrain Dinar al-Nisa'i (may Allah have mercy on him) (died 303 AH) considered consensus as an argument.

26th Proof

Imam Abu Ahmad Abdullah bin Udai Al-Jarjani (may Allah have mercy on him) (died 365 AH) testified about a false narrator Abu Dawud Sulaiman bin Amr bin Abdullah bin Wahab Al-Tahi Al-Kufi.

"اجتمعوا علٰى أنه يضع الحديث"

There is a consensus among them that he used to fabricate hadiths. (Al-Kamil fi Da'fa 'al-Rijal, vol. 3, p. 1100, second edition, vol. 4, p. 228)

27th Proof

Imam Abu Ubayd al-Qasim ibn Salam (may God have mercy on him) (d. 224 AH) said about the wiping of head:

"ثم فسرته السنة بالأخبار التي ذكرنا عن النبيﷺ. فأما توقيت النصف والربع فإنه لا يجوز إلا أن يوجد علمه في كتاب أو سنة أو اجماع"

Then the Sunnah has explained it with the traditions that we have mentioned from the Prophet (peace and blessings of Allah be upon him). Then it is not permissible to determine the amount of half or a quarter (wiping the head) unless it is known from the Qur'aan, Sunnah or consensus.
(Kitab al-Tahoor Lobi Obaids 124 under H 334)
It was proved that Imam Bukhari's teacher Imam Abu Ubaid (may Allah have mercy on him) (author of useful books like Gharib Al-Hadith etc.) also considered consensus after book and Sunnah as an argument.

28th Proof

Muhammad ibn Sa'd ibn Mani 'al-Hashimi al-Basri al-Baghdadi (may Allah have mercy on him) (died AH 230) of the classes of Ibn Sa'd said:

"وأجمعوا علٰی أن خالد بن معدان توفي سنة ثلاث ومائة في خلافة يزيد بن عبد الملك"

And their consensus is that Khalid ibn Madan died in 103 AH in the time of Yazid ibn Abdul Malik's caliphate. (Al-Tabqat al-Kubra vol. 7 p. 455)

29th Proof

Hafiz Abu Hatim bin Habban Al-Basti (d. 354 AH) narrated 110 types about the rules of Mustafa, in which he said under the type No. 79:

"الأمر بالشي الذي أمر به لعلة معلومة لم تذكر في نفس الخطاب و قد دلّ الاجماع علٰی نفي امضاء حكمه على ظاهره."

Ruling on something because of a known cause which is not mentioned in the text of the hadith and the consensus indicates that there is no ruling on the apparent.

(Sahih Ibn Habban, Al-Ihsan vol. 1 p. 115)

Hafiz Ibn Habban explained an excellent principle:

"اخباره ﷺ عن الشى الذي ظاهره مستقل بنفسه وله تخصيصات: أحدهما من سنة ثابتة والآخر من الاجماع قد يستعمل الخبر مرة على عمومه و أخرى يخص بخبر ثان، و تارة يخصّ بالاجماع.

The narration of the Prophet (peace and blessings of Allah be upon him) about something which has a general (permanent) appearance in itself and has two characteristics: one is from the established Sunnah (Saheeh hadeeth) and the other is from consensus. Tradition is sometimes used in its general sense
And sometimes the other tradition allocates it and sometimes it is assigned by consensus. (Al-Ihsan version of researcher vol. 1 p. 134, type: 36)

Hafiz Ibn Habban explained the great principle that peace between Muslims is permissible, provided:

"مالم يخالف الكتاب أو السنة أو الإجماع"

Unless it is against the Book or the Sunnah (Hadith) or the consensus. (Al-Ihsan 11/488 H 5091, old transcript: 5069)

Two things are clear from these statements:

1- According to Ibn Habban, consensus is an argument.

2: According to Ibn Habban (in terms of argument), Sunnah and Hadith are two names for the same thing and there is no difference between them. Therefore, it is invalid for Mirza Ghulam Qadiani (Kadhab) and his followers to differentiate between Hadith and Sunnah in terms of being an argument.

For more quotations from Hafiz Ibn Habban on consensus, see Al-Ihsan (5/471, 2nd edition 5/140, 3rd edition 7/442 - 443), etc.

30th Proof

Imam Abu Ishaq ibn Ibrahim ibn Mukhlid al-Hanzali al-Maruzi alias Ishaq ibn Rahawiyah (may Allah have mercy on him) (died 238 AH) said:

"وقد أجمع أهل العلم أن كل شي يشبه الطلاق فهو طلاق كما تقدم من نيته بارادة الطلاق"

And there is a consensus among the scholars that anything that resembles divorce is divorce, as has been stated before about the intention of divorce.

(Issues of Ahmad and Ishaq narrated by Ishaq bin Mansoor Al-Kusaj vol. 1 p. 498 phrase: 1320)

Imam Ishaq ibn Rahawiyah has narrated the consensus on many issues of Takfir.

(See Tazeem Qadr-ul-Salah lil-morozi 2/930: 991)

31th Proof

Imam Abu Awanah Yaqub bin Ishaq bin Ibrahim Al-Asfraini Al-Nisaburi (died 316 AH) said:

"وقد أجمع أهل العلم أن بيت المال عصبة من لا عصبة له"

There is a consensus among the scholars that if one does not have a share, then the treasury is his share.

(Musnad Abi Awanah version No. 3 p. 159 before H 4556)

In inheritance knowledge, it is called 'Asbah' which does not have a fixed share in the inheritance and it receives a share of the inheritance. (See Al-Wahidi, p. 1087)

32th Proof

Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazar (may Allah have mercy on him) (d. 292 AH) said about Abdul Rahman bin Zaid bin Aslam according to his knowledge:

"وعبد الرحمن بن زيد قد أجمع أهل العلم بالنقل على تضعيف أخباره التي رواها ..."

And there is a consensus among the scholars of hadith that the narrations narrated by 'Abd al-Rahman ibn Zayd are weak. (Bahr al-Kharaj 15 p. 277 h 8763)

33th Proof

Imam Abu Abdullah Muhammad ibn Nasr al-Marwazi al-Faqih (d. 294 AH) quoted the consensus that if a drunkard asks a question after drinking alcohol whether he should offer prayers or not, he will be ordered to offer prayers. And he will not be ordered to repeat the prayers for forty days. (See Tazeem Qadr Al-Salah, vol. 2, pp. 587-588(

34th Proof

Imam Abu Muhammad Abdullah ibn Muslim ibn Qutaybah al-Dinuri al-Katib al-Saduq (d. 276 AH) said:

"ونحن نقول ان الحق يثبت عندنا بالاجماع اكثر من ثبوته بالرواية لأن الحديث قد تعترض فيه عوارض من السهو والاغفال تدخل عليه الشبه والتأويلات والنسخ و يأخذه الثقة من غير الثقة ... والاجماع سليم من هذه الأسباب كلها

And we say that in our opinion, the truth is proved by consensus, more than the narration, because the hadeeth may be an object of forgetfulness and negligence, there may be doubts, interpretations and abrogation, and it can also be said that the trustworthy made it unreliable Was taken from And the gathering is safe from all these things. (Interpretation of different hadiths in response to the claims of Ahl al-Hadith p. 176)
Ibn Qutaybah also said that just as there is a consensus on the haraamity of human flesh without a book, so there is a consensus on the prohibition of monkeys without a book and effect. (Interpretation of various hadiths p. 173)

35th Proof

Imam Abu Bakr ibn Ibrahim ibn al-Mundhir al-Nisaburi (died 318 AH) has repeatedly argued for consensus in his books, such as Al-Wasat, etc., but has written a permanent book on consensus. Ibn al-Mundhir said:

"و أجمعوا علٰى أن حكم الجواميس حكم البقر"

And there is a consensus that the ruling on buffaloes is the same as the ruling on cows. (Al-Ijmaa ', p. 12, verse: 91) and said:

"و أجمعوا على أن المال إذا حال عليه الحول أن الزكاة تجب فيه"

And there is a consensus that if a year passes on wealth, then zakat becomes obligatory on it. (Al-Ijma ', p. 13, p.
It is useful to read the whole book for details and it is invalid to reject the whole issue, ie consensus, on the basis of differences in some issues.

36th Proof

Regarding a narration, Abu Na'im Ahmad ibn Abdullah ibn Ahmad ibn Ishaq ibn Mehran al-Isbahani (may Allah have mercy on him) (d. 430 AH) wrote:

"وهو مما أجمعوا على صحته و أخرجه مسلم في كتابه عن أبي كريب"

And there is consensus on its authenticity and it has been narrated by Muslim in his book from Abu Kareeb. (Knowledge of the Companions Lobby Naeem vol. 1 p. 193 h. 691)

37th Proof

Hafiz Abu Umar Yusuf bin Abdullah bin Abdul Bar Al-Nimri Al-Qurtubi Al-Andalusi (died 463 AH) has repeatedly argued for consensus in his books, for example There are three conditions:

1- All narrators should be just.

2: Prove that all the narrators have met each other.

3: All narrators are free from tadlis. Ibn Abd al-Barr called the statement against consensus meaningless and said about Imam Abu Qalaba Abdullah bin Zayd al-Jari al-Shami (may Allaah have mercy on him)

"أجمعوا على أنه من ثقات العلماء"

There is a consensus that he is one of the trustworthy scholars. (Al-Astaghna fi Ma'rafatah al-Mashhoorin min Hamlata al-Alam Balkani vol. 1 p. 896 -895 phrase: 1063)
See also Comprehensive Statement of Knowledge and Wisdom (2/59 under H. 730 Chapter Knowledge of the Principles of Knowledge and Reality)

38th Proof

The famous trustworthy narrator Abu Bakr Ahmad ibn al-Husayn ibn Ali al-Bayhaqi (d. 458 AH) argued by consensus in many places, such as:

"و استدللنا بحصول الاجماع علٰى اباحته لهن على نسخ الأخبار الدالة علٰى تحريمه فيهن خاصة و الله أعلم"

And we have taken the argument by consensus that it is permissible for women to wear gold, that the traditions which are not specifically forbidden for them are abrogated. God knows best (Al-Sunan al-Kubra l-Bayhaqi 4/147, see also Al-Adab l-Bayhaqi p. 371 AH 803)
Warning: Shaykh al-Albaani's position on this (because it contradicts the consensus) is invalid and rejected, and that is enough for the wise.
For some other sayings of Imam Bayhaqi regarding consensus, see Al-Sunan Al-Kabra (8/240 Chapter Ma Jaa' Feemin Atee Jariata Imra'at) and Al-Sunan Al-Kubra (7/240 Mubashir Bin Ubaid)

39th Proof

Shaykh Abu Sulayman Hamad bin Muhammad Al-Khattabi Al-Basti (may Allah have mercy on him) (died 388 AH) said:

"و في حديث عاصم بن ضمرة كلام متروك بالاجماع غير مأخوذ به في قول أحد من العلماء .. "

And in the narration of Asim ibn Zamra there is a word which is unanimously obsolete, none of the scholars took it.
(Mualim Al-Sunan vol. 2, p. 22, and from the chapter on Zakat Al-Saem, Book of Zakat)

40th Proof

Khatib al-Baghdadi (Abu Bakr ibn Ali ibn Thabit al-Hafiz) (may Allah have mercy on him) (died 463 AH) wrote a chapter in his book Al-Faqih wa Al-Mutafiqah on the argument of consensus:

"الكلام في الأصل الثالث من أصول الفقه وهو اجماع المجتهدين"

(154/1) And then copied many arguments on it.
Khatib Baghdadi quoted the consensus of the scholars on this that only a hadith whose (every) narrator is wise and truthful, who is trustworthy in narrating his narration is acceptable.
(Al-Kifaya fi Ilm al-Ruwayyah p. 38, second edition 1/157)

41th Proof

Hafiz Abu Ya'la Khalil bin Abdullah bin Ahmad bin Khalil Al-Khalili Al-Qazwini (may Allah have mercy on him) (died 446 AH) said about Salam bin Salem Al-Balkhi (a narrator and jurist).

"أجمعوا على ضعفه"

There is a consensus that it is weak. (Al-Irshad Fi Maarifah Ulama Al-Hadees 3/931 to 855)

42th Proof

Allama Imam al-Arabiya Abu Ja'far Ahmad ibn Muhammad ibn Isma'il al-Khawi al-Khas (may Allah have mercy on him) (died 338 AH) argued by consensus in many places in his books, such as Maa'ni Al-Qur'an and Al-Nasikh Wal Mansookh, and said: If the supplication of Istiftaah "Subhanak Allah-hummah" is not recited, then his prayer is permissible. (Vol. 1 p. 686 with reference to Maktab Shamila(

43th Proof

Abu Ishaq Ibrahim ibn Ishaq al-Harbi (may Allah have mercy on him) (died 285 AH) defined the meaning of "hujra mahjoora" as "haraam mahrama" and said:

"أجمعوا على تفسيره و اختلفوا في قراءته"

There is consensus on its interpretation and there is disagreement in the recitation. (Gharib Al-Hadith 1/233 Maktab Shamla)

44th Proof

Hakim Neshapuri (Abu Abdullah Muhammad bin Abdullah Al-Hafiz) (may Allah have mercy on him) (died 405 AH) also considered consensus as an argument.
(See for example Al-Mustadrik vol. 1 p. 113 h. 386, 1/115 h. 390 etc).
Rather, Hakim said:

"وقد أجمعوا على أن قول الصحابي سنة حديث مسند"

And there is a consensus that it is Sunnah for a Sahabi to call (something) Sunnah. (Mustadrak 1/358 AH 1323)

Centuries after the death of Hakim, some opinion leaders have tried to oppose this consensus, which is rejected outright.

45th Proof

Muhammad ibn Ahmad ibn Abi Bakr al-Qurtubi (died 671 AH) also considered consensus as an argument.

46th Proof

Ibrahim ibn Musa al-Shatibi (died 790 AH) also called consensus as an argument.

47th Proof

The Hanafi jurist Abu al-Laith Nasr ibn Muhammad al-Samar al-Qandi (d. 375 AH) has called consensus as argument.

48th Proof

Allama Yahya bin Sharafuddin Al-Nawawi May Allah have mercy on him (died 676 AH) also considered consensus as an argument.

49th Proof

Abu Al-Waleed Sulaiman bin Khalaf Al-Baji (died 474 AH) wrote:

"والذيِ أجمع عليه أهل الحديث من حديث أبي اسحاق السبيعى ما رواه شعبة و سفيان الثورى [عنه] فاذا اِختلفا فالقول قول الثورى"

And the consensus of the Ahlul-Hadeeth is that the hadeeths of Abu Ishaq Al-Subai'i narrated by Shu'bah and Sufyan al-Thawri (they are correct), then if there is a difference between the two, then the narration of Sufyan al-Thawri is valid.

(Al-Ta'deel wa Al-Tarjeeh 1/307)

50th Proof

Shaykh Abu Ishaq Ibrahim ibn Muhammad ibn Ibrahim ibn Mehran al-Asfara'i al-Shafi'i al-Mujtahid (may Allah have mercy on him) (died 418 AH) said in his book: Usul al-Fiqh:

"الأخبار التى فى الصحيحين مقطوع بصحة أصولها و متونها ولا يحصل الخلاف فيها بحال...لأن هذه الأخبار تلقتها الأمة بالقبول"

The traditions of Sahih (Sahih Bukhari and Sahih Muslim) are absolutely correct in terms of principles and texts and (now-a-days) there is no difference between them in any case... Because these traditions are accepted by the Ummah.

(Referring to Al-Kunt Ali on the preface of Ibn Al-Salah to Muhammad bin Abdullah bin Bahadur Al-Zarkashi, p. 90)

The acceptance of talqi means that the whole ummah has accepted these traditions without any difference and this is called consensus.

Benefit: See also Abu Ishaq Al-Asfara Eini's book: Al-Lima fi Usul Al-Fiqh (40) and "Ahadith Al-Sahihi Bain Al-Zun WaL yaqeen" by Sheikh Sanaullah Lazahidi (p. 37).

51th Proofs

Shaykh al-Saduq Abu al-Fadl Muhammad ibn Tahir al-Maqdisi (may Allaah have mercy on him) (died 507 AH) said:

"أجمع المسلمون علٰى قبول ما أخرج فى الصحيحين لأبى عندالله البخارى الأبى الحسين مسلم بن الحجاج النيسابورى أو ماكان علٰى شرطهما و لم يخر جاه"

There is a consensus among Muslims that (all) traditions of Sahih Bukhari and Sahih Muslim are acceptable, and that (traditions) which are on the condition of both of them are also acceptable.

(Safwa tul Tasawuf. page 87-88 Reference to the hadiths of Sahihain bain-ul-Zun wal wal-yaqeen lil-sheikh Hafiz Sana-Ullah Al-Zahidi p 20)

52th Proof

Hafiz Abu 'Umar and' Uthman ibn 'Abd al-Rahman ibn' Uthman ibn Musa al-Shahr Zuri al-Shafi'i (died 643 AH) declared the hadiths of Sahih Bukhari and Sahih Muslim to be absolutely correct and said:

"و الأمة فی اجماعها معصومة من الخطأ و لهذا کان الاجماع المبتنی علی الاجتهاد حجة مقطوعًا بها و أکثر الا جماعات کذللکئ۔۔۔"

And the ummah is infallible in its consensus, and therefore the consensus based on ijtihad is the definitive proof, and the general consensus is the same. (Uloom Al-Hadith / Al-Muqaddama La Ibn Al-Salah Ma'a Taqeed Wala Yazzah p. 42)

53th Proof

Hafiz Ismail ibn Umar ibn Katheer al-Qurashi al-Basrawi al-Mushqi alias Ibn Katheer (may Allah have mercy on him) (died 774 AH) The famous commentator of the Qur'an quoted Ibn Salah's stated sentence as follows and said:

"و هذا جید" and this saying is so good. (Ikhtisar-ul-Uloom Al-Hadith 1/125, with Taleeq Al-Albani)

54) Abu al-Faraj 'Abd al-Rahman ibn' Ali ibn Muhammad ibn Ja'far ibn al-Jawzi (died 597 AH) said:

"و ترک الا جماع ضلال"

And abandoning consensus is misguidance.

(Al-Mushkil Kun Hadith Al-Sahihin Ibn Al-Jawzi Dar Al-Watan 1/42 with reference to Maktab Shamila, Sahih Bukhari Dar Al-Hadith Al-Cairo with Kashf Al-Mushkil La Ibn Al-Jawzi 4/413 under H 6830)

55th Proof

Hafiz Abu Al-Abbas Ahmad Bin Abdul Haleem Bin Abdul Salam Al-Harafi alias Ibn Taymiyyah (died 728 AH) was also convinced of the validity of consensus, as has been explained at the very beginning of this article under the heading "Definition and Meaning of Consensus".

56th Proof

Imam Abu Umar Ahmad bin Muhammad bin Abdullah bin Abi Isa Lub bin Yahya Al-Maafari Al-Andalusi Al-Tamanki Al-Athri (died 429) said:

“و أجمع المسلمون من أهل السنة علٰی أن معنی قولة: (وهو معکم این ما کنتم) و نحوذلک کن القرآن:أن ذلک علمه و أن اللہ فوق السمٰوات بذاته، مستو علی عرشه کیف شاء"

The consensus of Sunni Muslims is that "and wherever you are, he is with you" (Al-Hadid: 4), etc.

The verses of the Qur'an refer to the knowledge of Allah Almighty and He is above the heavens with His essence, as His will is, He is level on His Throne.

(Kitab al-Wasool al-Ma'rifatah al-Asool for Taalmanki with reference to Darya Ta'ariz al-Aql wa al-Aql Ibn Taymiyyah vol. 3 p. 319)

It was proved that Imam Talmanki (may Allah have mercy on him) was a believer in consensus and the companionship of the Almighty did not mean any separate attribute but the knowledge and power of Allah and this is the truth.

57th Proof

Shaykh al-Hanbalih al-Asr Abu al-Barakat 'Abd al-Salam ibn' Abdullah ibn al-Khidr al-Harani (may Allah have mercy on him) (died 642 AH) said:

"الاجماع متصور وهو حجة قاطعة ولا يجوز أن تجتمع الأمة على الخطأ نص عليه۔"

Consensus is possible and that is the definite proof.

It is not possible for the Ummah to come together on error, and this is certain. (Draft in Usool Fiqh, p. 306)

58th Proof

Allama Ibn Hazm Al-Andalusi (died 456 AH), in spite of his "non-imitation" and sharp temperament, has called the consensus of the Companions as an argument and has written a book called "Maratib Al-Ajma'a Fi Al-Ibadaat wa Al-Muamlat wa Al-Aeteqadat" In this book Ibn Hazm has written:

And the consensus is that other than Allah. Every name attributed to 'Abd from a non-God is haraam, such as' Abd al-'Azai,' Abd al-Hubbal, 'Abd' Amr, 'Abd al-Ka'bah and whatever is similar to them except' Abd al-Muttalib. (P. 154, Chapter: The hunter and the sacrificial animal Sharh Hadith Jibril Urdu p.145)

It was proved that according to Ibn Hazm, it is haraam to have names like Abdul Nabi and Abdul Mustafa and others like them.

59th Proof

Al-Mawfaq al-Din Abu Muhammad Abdullah ibn Ahmad ibn Qudaamah al-Maqdisi al-Mushqi (may Allah have mercy on him) (died 620 AH) called the consensus “the third principle” and said:

"والاجماع حجة قاطعة عند الجمهور و قال النظام ليس بحجة۔۔۔"

And in the eyes of the people, consensus is the definite proof and Nizam (a misguided person) said that consensus is not an argument. (Roza-tul-NAzir and Jannat-ul-Manazir vol 1 p. 335)

It is said that Abu Ishaq Ibrahim ibn al-Nizam al-Basri (between 220-230 AH) was a Mu'tazilite heretic, and the opposition of millions of such innovators to the consensus is not the same as a grain of mustard seed.

The consensus of the Ahl as-Sunnah is on the basis of consensus. Therefore, it is not only the religion of the majority but also the religion of the Ahl al-Haqq, and to the best of my knowledge, it is the religion of one of the Companions Denial is not proven.

60th Proof

Abu Abdullah Muhammad ibn Umar ibn Muhammad ibn Umm ibn Rushd al-Fihri (may Allah have mercy on him) (died 721 AH) said:

"فنقول: الصحابه رضوان الله عليهم ۔ عدول بأجمعهم باجماع أهل السنة علٰى ذالک"

So, we say: The consensus of the Ahl as-Sunnah is that all the Companions are just. (Sunan al-Abayn, p. 131)

Hafiz Muhammad ibn Ahmad ibn Uthman al-Zahabi (may Allah have mercy on him) (died 748 AH) said about Imam Sufyan ibn Ainiya.

"أجمعت الأمة على الاحتجاج بة۔"

The ummah is unanimous in their (tradition) argument. (Mizan Al-Ai'tadal 2/170)

In addition to these references, there are many other references. For example:

1: Usul al-Din lobby Mansour Abdul Qahir bin Tahir al-Baghdadi F 429 AH (p. 17)

2: Usul al-Surkhi Labi Bakr Muhammad ibn Ahmad ibn Abi Sahl F 490 AH (p. 229)

3: Content from the Commentary on Principles of the Laabi Hamid Muhammad Bin Muhammad Bin Muhammad Al-Gharabi F 505 AH (p. 399)

4: Credibility in the abrogation and abrogation of the relics of Laabi Bakr Muhammad ibn Musa al-Hazmi F 584 (p. 13)

and Etc. (See, for example, phrase: 9).

و فيه كفاية لمب له دراية۔

In this article, the names and date of deaths of the Ahlul-Hadeeth and other Ahlul-Hadeeth scholars who have been quoted are as follows alphabetically and against each name phrase number is given:

Ibrahim ibn Ishaq al-Harbi (285 AH)	43
Ibrahim ibn Musa al-Shatibi (790 AH)	46
Ibn al-Salah al-Shahr Zuri (643 AH)	54
Ibn al-Munzir: Muhammad ibn Ibrahim ibn al-Munzir	

Apart from these, there are many other references that I have intentionally left out or been left out, and all these scholars passed away in the eighth century AH or earlier. And all of them unanimously consider consensus as an argument and argue with consensus this is a clear proof that this is the way of the believers and it shouldn't be left out under any circumstances, otherwise, the Mu'tazilites will fall into the deep caves of error like the innovators like Jamia Rawaufiz etc. Compared to these Salaf-e-Saliheen, the opposition of the thirteenth-century Shokani's (Irshad al-Fahul) and other figures of the Shar al-Qarun has no value.

Here are some key benefits of proving consensus:

1: There is consensus on three things and there is evidence in all three:

First: It is haraam to marry a mahram on any clear evidence of the Qur'an and Sunnah.

Second: On a common argument of the Qur'an and Sunnah, for example, a buffalo is halal.

Thirdly: On an ijtihad of the scholars for example Laughter breaks the prayer. And so on

2: For every issue of consensus, it is not necessary to have a clear or general text of the Qur'an and Sunnah, but Ijtihad is also sufficient.

3: Evidence of consensus is obtained in two ways:

First: From the narrations of the hadith scholars and Sunni scholars, for example, Ibn al-Mundhir's Kitab al-Ijmaa, etc.

Secondly: After research, it should be clear that such an issue has been proven by one party and no opponent has been identified in this period.

Therefore, it is a consensus, for example, that wiping over socks is proven by the five Companions (may Allah be pleased with them) and there is no opposition to them among the Companions and their followers, and also from Imam Abu Hanifa (who was a successor to successors). Opposition is

not proven and those who claim opposition also have their reference in their books, so there is a consensus on whether it is permissible to wipe on socks. (See also my book Research Articles Vol. 1 p. 37, Mughni Ibn Qudaamah 1/181)

4: Consensus is never against the clear argument of the Qur'an and Sunnah, but remember that it is invalid to present unequivocal and general arguments of some people or innovators as opposed to clear consensus.

5: Many people make false claims of consensus on matters of disagreement, so always avoid such false claims. For example, regarding Taraaweeh, some people have claimed in the Qur'an that "only twenty rak'ahs are Sunnah and there is consensus on it!"

However, there is a big difference on this issue. (See for example Sunan al-Tirmidhi: 806)

6: There is no consensus among the Ahl al-Hadeeth against the proven consensus.

7: Many issues are proven only by consensus, such as giving azan to a newborn, wiping on socks and rejecting the rare (Shaaz) traditions. Etc.

8: Ijma 'refers to the consensus of all the people of an era (for example, the era of the Companions, the era of the followers, the era of the followers of the followers), and if a true believer is also opposed to a trustworthy scholar, then there is no consensus.

9: The statement of some people that "consensus means the consensus of the ummah until the Day of Resurrection" is absolutely false and rejected.

10: Although the Ahl al-Hadeeth, the great scholars are only the Companions, the trustworthy and true followers of Sahih Al-Aqeedah, the trustworthy and true followers of Sahih Al-Aqeedah, and the trustworthy and true Sahih Al-Aqeedah Muhaddithin of the Eighth Ninth Century AH (up to 900 AH or The scholars and Salaf are the righteous.

Apart from them, from the tenth century AH to the present day, no one is a great man, but all are ordinary and ordinary scholars, so it is absolutely wrong to cite these people against the Ahlul-Hadeeth.Advantage: The ijtihads of the followers compared to the Companions, the followers of the followers compared to the followers and the ijtihads of the people after the good times are rejected.

As an advantage of consensus, some references from some scholars of India and Pakistan are also presented so that no modern hadith scholar can claim that Zubair Ali Zai has made the issue of consensus his own.

Mian Nazir Hussain Dehlavi (may Allah have mercy on him) said: "Yes, they believe in important consensus and conjecture in the same way as the Imams of Mujtahidin used to believe." (The Story of Freedom by Azad himself, p. 64)

Sanaullah Amritsari Sahib has written: "The religion of Ahlul-Hadeeth is that there are four principles of religion (1) Qur'an (2) Hadith (3) Consensus of the Ummah (4) Qiyas-e-Mujtahid. The foremost Qur'an is ..." (Religion of Ahl al-Hadith p. 58)

Hafiz Muhammad Gondalwi (may Allah have mercy on him) wrote: “The principles of Ahl al-Hadith are the Book and Sunnah, consensus and sayings of the Companions, etc., i.e. when there is a saying of a single Companion and there is no one to oppose it”And it is written: "The answer to this first question is that the Ahl al-Hadeeth believes in consensus and conjecture" (Al-Islah p. 207).

For the words of Maulana Ataullah Hanif Bhujiani, may God have mercy on him, see the phrase: 17

Maulana Abu Suhaib Muhammad Dawood Arshad Hafizullah also believes in consensus. (See Hanafi Gift p. 399)

Also, Hafiz Salahuddin Yusuf Haftaullah is convinced of the legitimacy of the consensus of the Ummah. For example, see Hadith Hazro (61, p. 49) and Ahsan al-Bayyan (p. 125, second edition, p. 256).

Forty (40) issues that are explicitly proven by consensus alone

Out of many issues, only forty (40) issues are presented, which according to our cause are explicitly proved only by consensus:

1- There are two types of authentic hadiths in Sahih Bukhari:

First: There is consensus on their authenticity and these traditions are many.

Second: Those on whom there is disagreement but the public has declared them to be correct and these traditions are very few.

3: Before Ghali Matridi Ibn Hammam (died 861 AH) of the ninth century AH, there is a consensus that the hadiths of Sahih Bukhari and Sahih Muslim have priority over the hadiths of other books.

4: The consensus of the narrators is that the transmitted narrations of the Companions are also correct.

5: There is a consensus that it is wrong to call a Companion a Madalis.

6: There is a consensus on the principle that a narrator who is polygamous and also narrates from weak narrators, his narration is not an argument.

7: There is a consensus that the face of the deceased in the grave should be towards the qiblah.

8: In the time of Imam Tirmidhi, there was a consensus that the adhan should be said at the birth of a child.

9: There is a consensus on saying Amen Balsar in the Siri prayers.

10: There is a consensus that the Caliph of the Muslims can nominate a deserving person as his successor.

11: There is a consensus that one should place one's hands on one's thighs between two prostrations.

12: There is a consensus that the ruling on buffaloes is the same as that of cows on the issue of Zakat.

13: There is a consensus that anyone who calls the Qur'an a creature is a kaafir.

14: The consensus of the Ahl as-Sunnah is that it is permissible and rewarding to offer Taraaweeh prayers in congregation after Isha prayers for the whole month of Ramadaan.

15: There is a consensus that laughter breaks the prayer.

16: There is a consensus that it is forbidden to eat or drink while praying, and it is obligatory on a person who eats and drinks intentionally during the obligatory prayers to repeat the prayers.

17: There is a consensus that it is not permissible to perform wudu 'with all beverages except grapes, such as rose water, milk, sesame seeds and pomegranate syrup.

Warning: Despite the disagreement of some people on the issue of grapes, the correct view is that it is not permissible to perform ablutions with grapes.

18: There is a consensus that water is more or less. If najasat in it changes its color, smell or taste, then that water is najis (unclean) in that state.

19: There is consensus on the script of the Ottoman Mushaf.

20: There is a consensus that women should not shave their heads in performing Hajj and 'Umrah. Instead, they will only shorten, that is, cut their hair a little.

21: There is a consensus that every hadeeth which has five conditions is saheeh:

(1)Every narrator should be just (2) Every narrator should be disciplined (3) Evidence should be consistent (4) Not rare (5) Not invalid.

22: There is a consensus that reciting Surah Q in every Friday sermon is not obligatory, obligatory or necessary, but Sunnah and better.

23: There is consensus on reciting khutbah at the time of marriage.

24: There is a consensus that sins and disobedience reduce faith.

25: The consensus of the companions and followers is that it is permissible to wipe over socks.

26: There is a consensus that the titles of Ahl al-Hadeeth and Ahl al-Sunnah (adjectives) are permissible and absolutely correct for Muslims.

27: The consensus of the Companions is that imitation is not permissible.

28: The consensus of the Ahl al-Haqq is that the correct news is the only argument in beliefs and faith.

29: The consensus of the companions and followers is that it is permissible to lead a minor reader in times of need.

30: There is a consensus that the sacrifice of a mute Muslim is permissible.

31: There is consensus that it is permissible to use the Qur'an in Arabic, and it is obligatory to recite the Qur'an as it is written with the consensus Arabs.

32: There is a consensus that imitation is ignorance and the imitator is not a scholar.

33: There is a consensus among the people of truth that the accompanying verses (for example, the one who is firm) means the knowledge and power of Allaah.

Warning: It is invalid for some of the later ones to have a separate adjective.

34: There is a consensus that the hadeeths which say that henna should be applied to the hair of the head and beard are not obligatory, but are a solution to the Sunnah and mustahabb and not applying henna on head and beard Is permissible.

35: It is narrated in a hadith that Allah says (interpretation of the meaning): “I become the hand of him whom He spreads. Etc.

There is a consensus that this hadeeth does not refer to dissolution, unity and unity of existence, but involves the help and consent of God Almighty. Therefore, the argument of Haluli Sufis from this hadith is invalid.

36: There is a consensus that it is not obligatory to pluck armpit hair, but it is also permissible to shave.

37: There is a consensus that faith is the name of three things: belief in the heart, confession with the tongue and action on it.

38: There was a consensus in the good times that Jesus son of Mary (peace be upon him) was taken up to heaven and death did not come upon him.

39: There is a consensus that a woman cannot be the Imam of men, and if a man prays behind a woman, then that prayer is void.

40: There is a consensus that vomiting intentionally breaks the fast.

There are many issues which are mentioned in the Qur'an and Hadith generally or implicitly and there is consensus on them. For example:

1- Jesus (peace be upon him) was born without a father.

2- Maryam had no husband, but she was a virgin.

3- In the time of Ibn Hazm, there was a consensus that it is not permissible to have names like 'Abd al-Mustafa and' Abd al-Nabi.

4- Zakat is obligatory on trade goods every year.

5- Zakat of five dirhams is obligatory on two hundred dirhams every year.

6- There is no evidence in the Qur'an of **بسم الله الرحمٰن الرحيم** before Surah Al-Tawba

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